AN AWNSWEAR VNTO THE RIGHTE HONORABLE THE Lordes, of the Quene of Englandes moſt honorable privy councell:

Concerning an Ebrew epiſtle of a rarely lerned Iew, moſt reverent towardes the Ebrew skill of English, & endeuoring the good of all Chriſtendome.

BY HVGH BROVGHTON

Rom. 11. 16.

yf the roote be holy the branches are alſo.

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THE ARGVMENT OF THE EPISTLE FOLOVVING, CONTEYNED in a letter of the Ligier at Conſtantinopole, Written to a Certen gentleman.

HEre is a Iew, taking him ſelf lerned, and hearing of the good fame of N. hath invited him to make profe of his lerninge, by the due awnſwear, expected by the Iew from the ſayd N. And therfore I require your W. though as I heare he be not in london, yet to cauſe the ſame to be ſent vnto him, and to procure awnſwear: and yf it were poſſible, to cauſe him to come hither, being as I here, litle eſtemed there. I aſſure yor W. it might turne to the benifit of Chriſtendome.

Yours Barton.

To the right honorable the LL. of the Quene of Englandes moſt honorable privy councell.

AN epiſtle of an Ebrew moſt plentifully Lerned in all Rabbin skill, (right honorable) came vnto myne handes a feuv dayes agoe: after that it had bene in England, and ſene of your grace, my L. archb. and ſome others of your Lordshippes. The right vſage of the matter conteyned therin, as the ambaſſadours letters vuill shew you, what he iudgeth, may turne to the good of all Chriſtendome. The matter being of ſo weighty importance, it toucheth her maieſty, to take care, how to deale in princely Lerned wiſdome, throughly for this caſe: that all Chriſtendome may ſee as much done for the comon good, as the care and skill off man can afforde. Your honoures shall ſee in the letter two poinctes of requeſt: the one touching the countenance and Charges of the Quene to ſend a ſcholer requeſted, to rule all the ſcholes of diuinity in Conſtantinople. This argueth ſome conference with the emperour for leaue And he. should be firſt of high auctority at home, that should do this abroad, to the Quenes honour. The other poinct of requeſt ſtandeth, for performance, vpon a ſcholers Lerning: all Ebrew skill for the tongue, & maſſorites, for comparing with clear declaration, the prophetes and apoſtles: and for awnſwear to all the groundes & branches of the Iewes cabala, & traditiones, how it fayleth: and what in theyr ſtudies can be allowed. Here a Lerned awnſwearer will vndertake by ſure grammer and reaſon to ſuch a plain hart as he beareth, to make Moſes, the prophetes, the Goſpel and epiſtles to be as harpers following the Lambe on mount Sion: and will proue all places of Scripture for this concent from the pureſt and beſt Rabbines, taught from ancienter writers then are of theyr apo-

ſtaſy: and will shew touching all theyr fables, trough theyr Bible, how for memory of phraſes or ſtories they were invented: as that: Abakuk brought Daniel a meſſe of Pottage. wheras the ſentence written in great letters THE IVST SHAL LIVE BY FAITH, this for two poinctes: Iuſtice chalenged of Daniel to haue ſtopped the Liones mouth: and fayth, told by the king of him, made the ſaing of the amiable prophet to be the meſſe of potage to him that allways maketh God the iudge. The demaund of the conſtantinopolitane Rabbin Lappeth in it a diſcourſe and declaration for all theſe poinctes: in any of which he that fayleth shall beare ſmall fway with Iewes who will require to mete with better Lerned then them ſelues before they change religion. Hither of ordinary courſe, will be long a Cenſure of the Greke Septuagint: what they alterd to avoyd diſgrace from heathen: where they miſſed of vnskilfulnes, or vnhedineſs: where the Characters deceaued theyr eiſight, that a peece of a letter made a new Greke terme: how Bibles vnwowelled cauſed them ſometme of purpoſe to put one word for an other, oftener of errour: how in ſome of all theſe poinctes the hoy ghoſt that cannot miſſe, maks the Apoſtles to beare with the worldes weakenes: requiring herein as much ebrew ksill againſt Grekes, as Ebrewes call for, againſt them ſelues. wherin yf Grekes be not overmatched, whoſe erroures haue marred all religion, they moſt hinder all the good that should come to Chriſtianity. Theſe be two chief poinctes of the letter: which doe require a direcle awnſwear: and wherupon ſtandeth all the hope of doing good, to the eaſt part: that they Lerning religion from vs in the endes of the earth, may bend all theyr force, to recompence vs, with all good. And theſe poinctes were conteyned, in the end of the proſe, in his letter: Certen verſes of à ſonnet are the laſt end of an harty affection, shewing an infinite deſire to haue the trueth of Saluation opened from England, whēce, as he is perſuaded that may beſt be afforded. To win ſoules good,

which

which he ſo greatly deſireth, not to win a ſacrifice, or a cow, as Homer ſpeaketh, nor yet running, as Achilles, for the life of Hector, but running for the ſoules off all the wandrnig Iewes, that they may be gathered into the shepefold. of Chriſt. He greatly extolleth the knowledge of diuinty in England, a congregation of vnderſtanding, & of all variety of wiſdome, where Children are aboue all hope multiplied, that with aſtonishment it may be ſayd from Eſay, who hath begothen theſe to me. Herein he breaketh out into reioycing that from the endes of the earth ſonges are hard, tzeby le tzaddik, the iuſt hath honour. *In this, the plain dealing hart greatly reioyced, with a ſtyle lerned, from ſcriptures holy termes, not of ſo familiar tenour in the vulgar phraſe of nationes. But in ſage eſtimation his ſpeches wilbe perles afore any but hogges. After this entrãce to allure recompence for his moſt humble good will, which any wilbe willing to recompence, that know by theyr owne feeling what hope of ſalvation is, he entreth in political ſort to Shew the. groundes of his petition, vpon what hope of promeſſe he opened his deſire in this Zealous maner, & thirſty care, to drink of the waters of life, & sheweth that M. Edward (as he writeth him) Barton, gaue him all his hope: from whoſe mouth he was ſtirred vp. Him he termeth in moſt honorable termes, A tzir, that is meſſinger, faithfull to them that ſend him: the mediatour of peace, the Lord & Tiphſar. By that terme Nahum nameth the high officers of Nineveh. The ſame conſonantes make Satrap, the Lieutenantes of Perſias title. Of him he ſayth, that he aſſured him how for bright. clearnes in the Scriptures he should be fully ſatisfied for any queſtion touching Scripture, of* the Trinity or the other noble treaſures of wiſdome the *armes of the world. And vpon his wordes he concludeth, that the gate of English Scholers being Such, the hart muſt be more eſteed. He hath further prayſe of the Ambaſſadours worthines: & slideth thence vn*

to the Quenes maieſties commẽdation. for which her highnes, as a defendour of the faith, in his expectation, will afford him confort & help, for the good of ſtrengthening in Chriſtianity, both him & all of his deſire. Of her highnes he ſpeaketh Eloqnently in Ebrew termes, picked as Iewels from the brauery of ancient ſtates: yet not baſe in our language thus: Is not ſhe the mighty amonge the nationes: à princeſſ amonge the countreyes, the only qnene of this world: Elizabetah, the perfect amonge the perfect, the terrible as cãpes. It is knowen in the gates of the nationes, when they ſee her, that ſhe is the princeſſe, the crowne, the honour, the diademe *the overruler of the knigdome of the Romanes.* Eſaw or Edom the Rabbines generally in theyr commentaries put for Rome. *And that she hath in her kingdom* the ſkilfull in all knowledge, for the ſiluer and gold of it: as in the golden Candelſtick, for the vſe of it: the generalles, the particulares, the knoppes, the bowles, and the floures, And he prayeth hartely that the Eternal king wold ſtrength her kingdome, with mighty influẽce as was vpon ſyr Francys Draco, a roaring lion againſt the ſauage beare that shaketh the earth, & quakech the nationes. *Other matters which greatly touch the Quenes honour, & your G. my Lord Arch. to regard, are in the epiſtle: for which I am not of place to giue any intelligence to her ſacred maieſty, nor direction. Your grace in a matter of this great weight, as her highnes honours regard should be, will not neglect to ſend a meſſinger to Baſil, to haue a copy of the Epiſtle. As for the letter, I hope it is my right, and that I may kepe it for a Iewell, as M. Beza doth his Moſes of manifold languages in Ebrew character: which were in England, but required home: of which he wrote to me to Baſil, that he wold lend me them to further the translation of the Bible, with entreating me not to leaue, or geue ouer, for no croſsing of hinderance:*

But

But he will not let them goe, out of this countrey. So your g. shall haue with all my most humble duty, a copy of this epistle, for the Q. honour and speches touching her: but M. Bezaes Book of two volumes is not a dearer κειμήλιον (so he writeth) to him, then this epistle is to me. And I wold not willingly haue it out of myne owne ken eping. Touching the awnswear vnto the Lerned Rabbi, which should be in his owne tongue, and as eloquent as his owne style, and from London whether he endorced his epistle: the Ambassadour at Byzantium his lettre to M. Stapers tellinge that this may turne to the good of all Christendome, hath I hope kindled in your zealous wisdome, a through care: that no contempt of furtherance in this cause, make the nationes about think the occasion offred vnto you, and neglected, to haue bene the extreme hinderance & blemish of Christian hope for bettering through the world. Therfore modesty forbiddeth me to chalenge any superiority of zeale, as once to turne my penne to exhortation, and stirring vp. And this I write not of myne owne desire: but to satisfie such as wold otherwise think, that I should, awnswear the Iew: because he writeth vnto me. But as the Lady of Persia kneled to Hephestio, meaning a supplication to Alexander: So the Iew reverencing me, looketh for an awnswear which the whole state will allow. Now, nether modesty, nor policy suffreth to warre in this combat, without the Q. coutenance, preferment, & allowance. Wheras the Iew inviteth into triall of lerning: yf the Q. will, all Christendome shall iudge, whether wilbe found the readier in the prophetes language: & controlment of Rabbines. Doubtles, he must be awnsweared. When others refuse I am ready, after due recompence, to write, and to goe: Leauing, as Aristides, particular inuries, for the generall good.

Your Lord shippes to commaund
Hugh Broughton